

# Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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## Poetry.

### Longings.

When shall I be at rest? my trembling heart  
Grows weary of its burden, sickening still  
With hope deferred. Oh! that it were Thy will  
To loose my bonds, and take me where Thou art!

When shall I be at rest? My eyes grow dim  
With straining through the gloom, I scarce can see  
The way-marks that my Saviour left for me;  
Would it were morn, and I were safe with Him.

When shall I be at rest? Hand over hand  
I grasp, and climb an ever steeper hill,  
A rougher path. Oh! that it were Thy will,  
My tired feet might tread the Promised Land.

Oh that I were at rest! a thousand fears  
Come thronging o'er me lest I fail at last,  
Would I were safe, all toil and danger past,  
And thine own hand might wipe away my tears.

Oh that I were at rest, like some I love,  
Whose last fond looks drew half my life away,  
Seeming to plead that either they might stay  
With me on earth, or I with them above.

But why these murmurs? Thou didst never shrink  
From any toil or weariness for me,  
Not even from that last deep agony;  
Shall I beneath my little trials sink?

No, Lord, for when I am indeed at rest,  
One taste of that deep bliss will quite efface  
The sternest memories of my earthly race,  
Save but to swell the sense of being blest.

Then lay on me whatever cross I need  
To bring me there. I know thou canst not be  
Unkind, unfaithful, or untrue to me!  
Shall I not toil for Thee, when Thou for me didst  
bleed? —English Quarterly.

## Nova Scotia Church History.

For the Christian Messenger.

### The Baptists of Nova Scotia.

PERIOD VII.

FROM A. D. 1838 to A. D. 1850.

LETTER LX.

ACCOUNT OF ISAAC CHIPMAN RESUMED. EXTRACTS  
FROM HIS DIARY. HIS RESIDENCE AT WATERVILLE  
COLLEGE. FURTHER EXTRACTS. LETTER FROM  
DR. PATTISON.

#### My Young Friend,

In my last I mentioned the appointment of Isaac Chipman to the Mathematical chair in Acadia College. Before I proceed with the history of our educational affairs it may be advisable to resume the memorial of his life.

The religious aspects of his character are portrayed in his diary and letters. His was a sincere and vigorous piety, sustained by clear views of truth, evincing much tenderness of feeling, and fruitful in activity. It was also characterised by modesty and unobtrusiveness. These statements may be illustrated by some extracts from his diary—a document, I regret to state, which only embraces the period between November, 1836, and September, 1838.

Nov. 23, 1836. "Have witnessed some solemn meetings; have seen the ministers of Christ much engaged in religion; have seen some poor sinners mourning for sin, and have felt encouraged to hope that the Lord of the whole earth is about to revive his cause among us. But my own wickedness in the sight of God must be great indeed, as I have taken so little interest in the Zion of the Redeemer. I have felt a little on the subject of religion. I have been somewhat aroused from my stupor; but it is only opening my eyes just to discover my slumbers, and then again relapse into sleep."

Dec. 1. "I sometimes think my heart, like that of the Laodiceans, is luke-warm—neither cold nor hot—neither so hard and so indifferent as to alarm me about my religion, nor so affected as to feel, and powerfully feel, the weight of religious truth—but just enough excited, apparently, to soothe and lull me to sleep. There is a great difference between my present feelings and those I once possessed. I imagine, ever since I lost those peculiarly vivid feelings which I once had, I have been expecting and expecting their return, and intending and intending to obtain them.

How hard it is to feel that the present time is always the best to be religious! How hard to remember the unchangeable supremacy of religion!"

Dec. 8. "Had some pleasing reflections this morning on the attributes of God, and trust I had gratitude arise in my heart to him for raising me so high in the scale of being, and for effecting such a change in my mind, so degraded by the fall, as to give me pleasure in contemplating the grandeur and purity of his character. I thought, too, that not a day should be allowed to pass without feeling the weight of some great truth of revelation. How evident it is to the Christian that the Holy Ghost influences the heart of man, when he is divinely assisted in meditating on religious truths. Under the instructions of the Spirit, a mind generally esteemed weak uninformed arrives at a loftiness of conception and a strength of imagination, otherwise wholly unattainable."

Mr. Chipman's residence at Horton closed for a time in May, 1847. He left home soon after for Waterville College, Maine, where he spent two years, diligently applying himself to study. The progress he had made at Horton enabled him to take an advanced standing in the College. He had already formed the habits of student-life, and he entered on his new engagement with enthusiasm and sanctified ambition, resolved, if possible, to excel. "My present business," he said, in a letter to his father, "is studying, and I intend to let nothing interfere with it. I am much pleased with the College, and am doing well in my studies. I think it to be my solemn duty to endeavour to be the best in my class." "Found Rhetoric difficult"—he wrote one day in his diary—"must study it more." He felt that he was a gifted man, and he earnestly longed to attain such a measure of distinction as would show that his powers had been suitably cultivated and improved. If he sought for a high place among his fellows, it was not because pride courted eminence, but because the consciousness of strength, joined with a deep sense of responsibility to God, urged him to strenuous effort.

Spiritual cultivation was going on all the time. Humility led him to speak disparagingly of himself, and to lament his low attainments in religion, but even his complaints and confessions afford proof that he lived near to God, and that all his proceedings were marked by strict conscientiousness.

An interval of ten months had occurred, during which there was no entry in his diary. Resuming it, after his arrival at Waterville, he writes thus, under date Oct. 22, 1837:—"Hundreds of times, almost, I have resolved to resume, but my unsettled manner of life, or some other circumstance, probably a bad heart under a bad influence, has prevented. It only bespeaks the importance of decision and immediate compliance with a call of duty. Procrastination! fit appellation for this cheating business! Throwing away the present and saddling every thing upon to-morrow throws away our whole lives. How foolish to imagine that we have the future at our disposal! It is already loaded with promises, and resolutions, and plans. Day after day, day after day its peculiar business is crowded off to that phantom, to-morrow, and thus when to-day and to-morrow shall both close—when time shall be no longer—this mass of deferred business, these promises, these resolutions, these plans, must all be crowded off life's termination, and stand in bold relief before the tribunal of heaven, proclaiming our folly.—Many changes have I witnessed, many interesting events have occurred to me during this interval, and at a future period they must be glanced at, and considered as properly occupying a place here. In the mean time, let me record the events and feelings of to-day. Be it remembered, the great register on high has no such interruptions. Immutability, unswerving fidelity, eternal justice characterise the government of Jehovah."

Dec. 3. "My mind, as is often the case, has been occupied this week in devising plans of action for Nova Scotia. Thought of each church as placed on mission ground, and each church member as a missionary. How much might be accomplished if every church would diligently cultivate the ground on which they are placed! How soon would the desert become the garden! Tract distri-

bution, as well as that of bibles and religious books, might accomplish much in all our churches. Awake, O arm of the Lord! awaken this people—slumbering on a precipice!"

March 9, 1838. "What an accumulation of guilt there is on my heart! Known to no human being—but rising up, heap upon heap, between my soul and the Saviour. Nought but the rays of the Sun of Righteousness can ever melt down this mountain of ice. And should I not fear that the accumulation is still going on, rather than diminishing? I require a deep view of my guilt and ruin, to appreciate the deliverance to be effected by the Saviour. Such is my blindness, my ignorance of my heart, that I cannot state definitely what my condition is, or what my past deficiencies. But this I know, that I have not devoted sufficient time to the subject of religion, to feel much of its influence. A subject must come in contact with us to produce any effect. For this, meditation, solemn meditation is necessary—on our own hearts—on the character of God—on the Saviour—on all the truths of the bible.—It is absolutely impossible to be religious without exertion. Very strange, if powerful, incessant, subtle enemies can be overcome without exertion. It is a selfish principle to appeal to—but happiness hereafter must correspond with piety here—the harvest of eternal life will bear its proportion to the sowing to the Spirit. Happy they who are enough weaned from the world to live for eternity!"

July 17. "How little we think, as the present flits by, that the manner we spend it, the thoughts we have, or the actions we perform, will be a reminiscence of the past, if not in this life, all of them, certainly in the vigour of immortality, either to shame or exalt us, in our own esteem and that of others. How important then, that all our thoughts and habits be such as are salutary now, and such as are worthy of our whole existence, such as shall correspond with the demands of the dying hour, the judgment and eternity! This is solemn, but little felt."

"My reminiscences of Nova Scotia are many of them exceedingly pleasing, but there is much, very much to regret. I remember kind religious friends, very exemplary, marked for exalted energy in the service of God; but I fear such are not the recollections of me. We ought to be anxious, not only not to be remembered by any thing injurious in its tendency (which of itself would leave a cheerless blank behind), but also to be embalmed in the memory of the pious by a long course of uniform holy living. Judging from the past year I fear such will not be the remembrance of me in this place. This is my birthday—twenty-one years old; but oh! my barrenness of mind. I feel inclined to say not a word. What a life I have lived! How can I ever recount the mercies of God to me? My situation has been one to call forth unceasing praise and service. I ought to be willing to labour with all my might in the service of God here, and engage in his will for ever; but how often do I refuse to make even trifling self-denials for the Saviour! No tongue can ever express my base ingratitude. No language strong enough can be found. And what are my feelings now. No firm resolves with God's blessing to live a new life henceforth—to have tenfold energy in his work! Ah! I have everything unfavourable to say of myself at this solemn period—a period ever memorable in one's life."

When arrangements were made for the establishment of Acadia College, Mr. Chipman was requested by the Executive Committee of the Education Society to return to Horton and take charge of the Academy. This was a flattering proposal, but it was very wisely declined. In a letter to his father, dated Dec. 5, 1838, Mr. C. says:—"You well know that no effort on my part shall be wanting to realise your fondest anticipations. If I leave college now I shall comparatively go limping all through life. I shall feel it as long as I have public labour to perform. If I take all I can carry off in one year more, I shall feel competent to do something, and be a man among men. My ambition is so roused that I wish to be on a footing with any one. It is seriously our duty to try to be the best possible. I seriously think that my friends are

not in a situation to appreciate what I am doing at this college. I dislike very much to raise your expectations, and I do not wish what I say to you to go abroad, of course; but I feel anxious to make it appear that there is nothing which I can do to so much advantage as to remain where I am. The President and all my friends here can judge properly about it, as far as my privileges are concerned. Mr. Drinkwater says—not to go till I am loaded. And I assure you I should feel very unwilling to return home till my course should leave a deep and visible impress on my character."

I must find room for one more extract. It is taken from a letter dated Jan. 31, 1839. "With all my zeal for an education, if I overlook the culture of the heart it will be worse than useless. The greater the power which is swayed by an unsanctified heart, the greater the ruin and degradation. So true, is it, that love to God must be the ruling principle in all we do. This affection has been driven from the human breast, where it belongs, where it has an abode provided for it; and until it is reinstated, with all its supremacy, all the faculties will wander from their spheres and lose their balance, and bring desolation on every thing within their power. Such is depravity. The restoration of love to the Supreme Being makes man what he ought to be, what his constitution fits him for. Every thing is thus restored to its place, and all his powers are sweetly employed in the inconceivably grand and exalted business of serving the infinite God."

Mr. Chipman graduated at Waterville, Aug. 14, 1839. He returned home in December following.

The Rev. Dr. Pattison was at that time President of Waterville College. He favoured me some years ago with a communication respecting Mr. Chipman, from which I extract the following passages:—

"Professor Chipman graduated at this College in 1839, having entered the College somewhat in advance—if I remember rightly, at the beginning of his junior year. He was a room-mate of a junior brother of mine, then a member of College, and occupied with him a room in my house. These facts gave me and my family opportunity for a more intimate acquaintance with him, and a better knowledge of his personal habits and private character than could have been furnished by the ordinary relation of teacher and pupil. Though some of these who were witnesses of the marked propriety of his conduct and the loveliness of his spirit are not now alive to express their sentiments—their respect and affection for him—yet they often have been expressed. My brother, to whom I have alluded, at our last interview gave utterance to feelings which showed that his character had made a deep and lively impression on his heart. \* \* \*

"He was a faithful scholar. He recited to me Logic, Moral and Intellectual Philosophy, Butler's Analogy, Evidences of Christianity, Political Economy, and Sir James Mackintosh's View of the progress of Ethics. This was a voluntary exercise, suggested by the Class themselves; in this I always supposed Chipman to be the mover. He certainly added much interest to the recitation room. Through his influence and that of a few others the study was prosecuted with an enthusiasm which can be fully appreciated only by an experienced teacher. I am quite confident he was never absent from one of my literary exercises, and never came to them unprepared. His image in the recitation room is this day distinctly before me—simple in his manners, laconic in his style, free from hesitation, yet choice in his terms; and though he abbreviated his author a good deal, yet he rarely failed to evolve the whole idea in its logical relations. Though his recitations had no appearance of being memoriter, still he had a happy faculty of employing just those terms of the author which gave exactness and expressiveness to his recitations.

"The Class was large for this College at that period, and it was confessedly able. Our friend was not the ablest, but he ranked high. In clear and well eliminated thought perhaps no one surpassed him. \* \* \* His rank was always 'excellent,' in all departments—scholarship, attendance, and conduct. That is, dividing the Class into five ranks, his position was in the first."